1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

797 fidelity, or patriotism. The Min Chia therefore does not
183 easily recognise these activities as immoral or inconsistent with the good life, and is apt to regard these prohibitions as rather mysterious taboos similar to the Moslem avoidance of pork. Unaware of the European social background which has led many Christians to condemn the stage and the public house, the Min Chia does not see any connection between these things and ethics.

If, then, the Catholic appeal to some extent fails because people are not called upon to give up enough, or rather to make what would seem to them intelligible changes in their way of life, the Protestant message seems to the Min Chia to demand strange and, as it were, irrelevant sacrifices. Neither mission has yet found a simple and compelling appeal in tune with the real needs and aspirations of Min Chia society. Yet these needs and aspirations exist, and among the educated younger generation there is a profound dissatisfaction with many things in the present order of society. A growing number of young people resent and resist the compulsory marriage of a couple wholly unknown to each other personally, and very few men of under middle age can now be found to defend the institution of concubinage. Young men are becoming aware of the poverty about them, and of the lack of modern conveniences which elsewhere are accepted as a matter of course. The consciousness of a defective economy and of social injustices naturally leads to disbelief in the values underlying all existing institutions, in fact to revolutionary sentiment.

178 It must be remembered that in its attitude to revolution-
797 ary opinions the Chinese Government is in a peculiar position. It claims to be itself a revolutionary government, the destroyer of the Manchu Empire and of the military juntas which succeeded the fallen Emperors. It has itself condemned in outspoken decrees many of the institutions

1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

and customs of the past. At the same time the government is anxious to regard the revolution as definitely over, at least in matters of internal policy. It plans and hopes to execute reforms and a vast reconstruction of the economic life of the country, but it is silent upon questions of social change, and was, until the outbreak of the war with Japan, definitely fighting Communism, which in China meant in practice land reform without compensation to the landlords. Yet everyone really knows, and many privately admit, that land reform is essential if any change or economic progress is to be made, and everyone knows that even before the Japanese invasions impoverished the country, there was no possibility of landlords being compensated at anything approaching the market value of their land.

For the time being this unresolved problem can be shelved until the Japanese are driven out, and when that happens it will most likely be found that in the areas of guerilla warfare the problem has solved itself by the disappearance of the wealthy class and the actual occupation of the land by the guerilla peasants. In western Yunnan, which is never likely to be invaded, the problem will have to be solved by other means. Some realisation of this, a growing knowledge that they live in a world which must soon see vast changes, is permeating the literate Min Chia and spreading as a vague unrest through all classes of society. People begin to ask what will happen when the soldiers, or some of them, who have gone to the war, come back. More Yunnanese than at any previous time in history have now been taken out of the province and inured through war to scenes of violence and destruction.

Among those who become converted to Christianity there are many who feel this sense of impending changes and the need for them. Men who are of independent mind and observe what goes on, seek for some organisation which

1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

will direct the inevitable changes into beneficial reforms, and some find it in the Christian churches. Others, inspired by very similar feelings, but of a less religious turn of mind, go to the teaching of Communism or the more left wing interpretation of the doctrines of Sun Yat Sen, the founder of the Nationalist Party of China. Neither missionary nor party organiser is willing to recognise the essential identity of the psychological motive which impels convert and recruit, but to the observer outside these organisations it is often apparent.

Among some of the non-Chinese tribes of Yunnan the missionaries have had much success. The Li Su, and in some places the Miao, have been converted in large numbers, but so far no similar movement has touched the Min Chia. As a general rule it may be observed that the peoples least touched by Chinese culture are more easily converted to Christianity, and those who have more thoroughly adopted Chinese ways are the least susceptible to missionary enterprise. Thus, the Li Su are a primitive mountain folk who had never adopted Buddhism or the Chinese form of Ancestor Worship. It is, however, an open question how far these mass movements towards Christianity are really religious rather than vaguely political. It must be remembered that the more primitive peoples still retain a considerable hostility to the Chinese government and settlers, and that the missionary is, mistakenly, but universally, looked upon as the representative of a foreign power. The idea that by becoming Christians they would cease to be under Chinese control has undoubtedly existed among the primitive tribes and contributed in some degree to the rapid conversion of many of the Li Su.

The Min Chia are untouched by this consideration because they do not feel themselves to be an oppressed people and have no desire to distinguish themselves from the Chinese